

A FUNERAL
SERMON
Occasioned by the much lamented
DEATH

Of the late Reverend and Learned
EDMUND CALAMY, D. D.

Who departed this Life, *June 3. 1732.*

Preached at

WESTMINSTER,

JUNE 11. 1732.

By DANIEL MARO, M. A. *M*

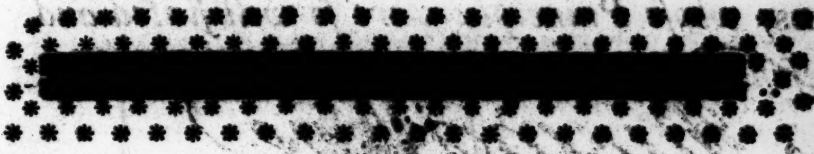
With some ACCOUNT of His Life and Character.

L O N D O N :

Printed for RICHARD FORD at the *Angel* in the
Poultry, near *Sticks-Market*. MDCCLXXXII. Price 6 d.

W. Musgrave





TO

Sir Richard Ellis, Bart.

S I R,



OUR affectionate Esteem for the late Reverend Dr. CALAMY, made me think that You would not be displeased, if in this Manner I should present to You, a short Account of his Life and Character, and thus publicly declare, what is already well known, that You was his Friend: Nor do You think it any Diminution of Your Honour, or a Discredit to Your good Sense and great Learning to

A 2

espouse

iv The Dedication.

espouse the Interest of the Protestant Dissenters, whose Principles were so well stated and defended by him.

YOU are well acquainted with the Nature, and persuaded of the Truth of the glorious Gospel of CHRIST, and I hope do value it as a greater Treasure, than Your large Estate in this World: It is because You have experienced its Power, that You are not ashamed to make an open Profession of it; May that be yet more and more credited by Your exemplary Conversation in all Sobriety, Righteousness and Godliness.

IT is now a very fashionable Thing to decry and run down a Gospel Ministry, (Wo be to them by whom the Offence cometh) and to set Reason and divine Revelation at Variance, to oppose the Religion of Nature to Christianity, or the Religion of JESUS; but You clearly apprehend how these accord in sweetest Harmony, and have a just Value for all those Ministers of CHRIST, who preach
the

The Dedication.

v

the Truth as it is in Jesus, and endeavour to revive serious Religion and practical Godliness so much decayed and almost lost among us.

I believe the Dissenters formerly had among Persons of Quality and Distinction, more Friends than at present, and that they have not now so many Enemies on Account of their different Principles from the Established Church: But I fear the Number of those is increased, who, by their avowed Infidelity, and scandalous Profaneness, and Debauchery, or by Sensuality, Luxury and Worldliness, whose God is their Belly, whose Glory is their Shame, who only mind earthly Things, declare that they are Enemies to the Cross of Christ.

PERMIT me, SIR, to say, I know You are very sensible of and greatly grieved at these growing Evils, though it would offend You to mention the Methods that You heartily espouse and pursue in Order to apply

vi The Dedication.

ply proper Remedies; wherefore I will only add this Prayer, and doubt not but You will joyn, with me, therein.

MAY the GOD and Father of our Lord JESUS CHRIST pour forth more abundantly his SPIRIT upon the World and Church, the SPIRIT of Light and Truth, of Holiness and Love, upon Ministers and private Christians of all Denominations: May he also shower down plentifully the best of Blessings on You and Your Lady, and all that are related to You and Her.

I am, SIR,

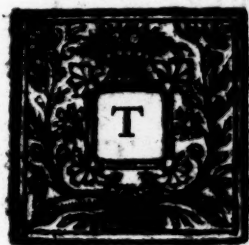
Your much obliged Friend,

and most obedient humble Servant,

DANIEL MAYO.

2 COR. IV. 7.

We have this Treasure in earthen Vessels, that the Excellency of the Power may be of GOD, and not of us.



THE former Part of this Scripture is (and will be in more Senses than one) fulfilled in your hearing this Day; O that we may now and for ever find the happy Effects of that Power spoken of in the latter Part? In the fifth Verse of this Chapter the Apostle saith of himself and his Fellow Labourers, *We preach not ourselves, but Christ Jesus the Lord: and ourselves your Servants for Jesus Sake.* A bright Example is this for all Gospel Ministers, not only to admire, but also to imitate. There is good Reason for them to preach CHRIST, and his unsearchable Riches, by whom we have the Light of the Knowledge of the Glory of GOD, and who of GOD is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption. But there

2 A FUNERAL SERMON *for*

there is *no* Reason for Ministers of the greatest Abilities or Eminence in the Church to preach *themselves*, i. e. to give out their own Notions and private Opinions for the *Word* and Will of *GOD*; or aim at their own secular Interest or Glory; for they are no more than *Vessels* or Instruments, that may contain or convey a Treasure, and but *earthen* Vessels too, of little *Worth* or Value in themselves, and of little *Use* did not the Power of the great Author of our Salvation accompany their Ministrations. For who is *Paul*, and who is *Apollos* but Ministers by whom ye believed, as the *LORD* gave to every Man, neither is he that planteth any thing, neither he that watereth; but *GOD* that giveth the Increase, 1 *Cor.* iii. 7.

THERE are in my Text several Things worthy of our Observation: *viz.* That the Gospel of *JESUS CHRIST* is a great *Treasure*; That it hath an excellent *Power*; That it is committed to *Ministers* in some peculiar Manner different from other Men; That these Ministers, even the best and most eminent of them, are but like *earthen Vessels*; And the Reason why such mean Instruments are made use of for Mens Salvation, is that the Power may be of *GOD*, and not of Men.

I. *LET* us observe, that the Gospel of *JESUS CHRIST* is a great *Treasure*.

IT is evident my Text speaks of this Gospel, which if it be hid, is hid to them that
are

IN my *Text* it is called a *Treasure*, i. e. a Thing of great Worth, and that ought to be desired and esteemed. It is indeed, the greatest Blessing GOD ever bestowed on the Children of Men, next to the giving of his SON, and his SPIRIT. Some in our Days, as formerly, may take Offence at CHRIST, and the Doctrine of the Cross may be to
B them

them

4 A FUNERAL SERMON *for*

them a Stumbling-block or be accounted Foolishness : Men of fine Parts, and strong Reasoning, and great Wisdom (as at least they would be thought to be) may look upon a divine Revelation, as needless, and Scripture Doctrine as useless, if not worse ; under Pretence of paying due Honour to the *Law* and *Religion* of *Nature*, and doing Justice to *Reason*, to deliver the World from Superstition and Imposture, some may slight and reject this glorious Light : But if the God of this World hath not blinded our Minds, if we do not hate the Light, because our Deeds are evil ; if the Gospel hath shined not only before our Eyes, but *into our Hearts* also, then we shall esteem it as the greatest Treasure ; for we shall find it will *enrich* the Mind with the truest Wisdom ; and *enoble* the Soul with true Greatness and Goodness ; in this Light beholding with open Face the Glory of the LORD, we shall be changed into the same Image from Glory to Glory, as by the SPIRIT of the LORD. *Solomon* saith, Wisdom is the principal Thing, that the Merchandize thereof is better than the Merchandize of Silver, and the Gain thereof than of fine Gold ; that she is more precious than Rubies. And a *far greater* than *Solomon*, who knew the Worth and Excellency of his own Gospel, calls it the *Pearl of Price*, and compareth it to a *Treasure hid in a Field*, which when a Man hath found he hideth, and for Joy thereof goeth and selleth all that he hath and buyeth that Field, Matt. xiii. 44. II.

II. ANOTHER Observation is, That the Gospel of CHRIST hath an *excellent Power*.

MY Text speaks of the *Excellency* of its Power, or, according to the original Word, the *Hyperbole* of Power. None know the exceeding Greatness of this Power so well as those that have felt it by Experience. We cannot well exceed in our Thoughts and Expressions concerning it, provided always we remember it is the *Power of God*. This Power of the Gospel is that of a piercing *Light* pervading and illuminating the dark World, those benighted and bewildered Souls, that fate in Darkness and in the Regions of the Shadow of Death. It is that of *effectual Persuasion*, without the least Force or Violence done to the *Free-wills* of Men; yet overcoming their stubborn Obstinacy, *casting down Imaginations* (λογισμοὺς, Reasonings) and every thing that exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ.

How visibly and wonderfully did this Power of the Gospel appear at the first Publication of it (soon after its Great Author was ascended to Heaven and sent down his SPIRIT) throughout many Parts of the World, like a great Light shining of a sudden, and spreading itself over the Hemisphere. The Religion of JESUS taught by Men of no Figure, nor backed with earthly Power and Authority, but who on

6 A FUNERAL SERMON *for*

the contrary were despicable in their Persons, and hated and opposed, by all Sorts of Men. I say, the Doctrine of a *Crucified Jesus*, that was preached by them, prevailed in the World in Opposition to the strong and rooted Prejudices of *Jews* and *Gentiles* in favour of the Religions *established* among them, which they were fond of to the last Degree; and in Contradiction to the Lusts of Mens Hearts, and their worldly Interest: Humane Wisdom and Learning, in Combination with the Power and Authority of the World, pushed on by Malice and the potent Lusts and Vices of Men made the strongest Efforts against the Gospel, yet it did prevail by the Demonstration of the SPIRIT and Power, to turn Men from Darkness to Light, and the Power of Satan unto GOD. And that not only in Places and among People of meaner Parts and lower Condition in the World, but in *Cities* of Trade and Business, as *Corinth*; in Places that were the *Seats* of Learning and Philosophy, as *Athens*; in the very Metropolis of Provinces, and in *Rome* itself; concerning which last Place the Apostle saith he *was not ashamed of the Gospel of Christ*, (i. e. to preach it there) *because it was the Power of God to Salvation unto every one that believeth*, Rom. i. 16.

The *Internal* Power of the Gospel at that Time, and ever since, (where it is embraced with a true and living Faith) upon the Hearts and Lives of Men is exceeding great;
Time

Time would fail me to speak of its Virtue and Efficacy (as blessed be G O D many Thousands have experienced) in the *enlightening* their Eyes, opening the Eyes of their Mind, which were blinded by the Devil, and the Mists cast before them by this World, and their own Lusts, causing Men to see their own Sin and Misery ; their utter Inability to relieve and save themselves ; and the Power and Good-will of C H R I S T to help and save them ; with the Excellency and Certainty of the Gospel Way and Method of Salvation by J E S U S C H R I S T. The Power of the Gospel is great in *convincing* the *Consciences* of Men ; of the evil Nature and dreadful Consequences of Sin original and actual ; of such Sins as by many are accounted of small Weight or Moment ; and making them uneasy till they can find a sure Foundation for the Hope of obtaining Pardon. The Gospel of C H R I S T hath a *converting* Power. It converteth the Soul, by renewing us in the Spirit of our Minds, by Regeneration and making us *new Creatures* ; working first a mighty Change in the Soul, and then a Reformation and Amendment of Life. The Gospel further hath a Power to *confirm* and *establish* the Hearts of those who do embrace it ; and *strengthen* them against strong Temptations ; and will *comfort* and *rejoice* the Heart, and be a strong Cordial in Times of Affliction and greatest Distress, even in the Hour of Death itself. What shall I add ?
It

8 A FUNERAL SERMON for

It is the Power of GOD to *Salvation*, to *eternal Salvation*.

AND though this is only a powerful *Mean* or Instrument to these Ends, yet it is most *excellent*, and doth far exceed all other Methods or Means. The strongest Reasonings of Moral Philosophy, the greatest Eloquence and Oratory, the wisest Precepts of humane Lawgivers; yea, the Law of GOD itself, as knowable by the Light of Nature, could never produce these noble Effects. It is by the Spirit of Wisdom and Revelation that we know, what is the exceeding Greatness of GOD's Power towards them that do believe, according to the working of his mighty Power, which he wrought in CHRIST when he raised him from the Dead, *Eph. i. 19, 20.*

III. THE third Observation is this, That this glorious and powerful Gospel is *committed to Ministers* in some peculiar Manner different from other Men.

THE Apostle saith in my Text, *We have* this Treasure, *i. e.* We Apostles and *Ministers of the Gospel*, not exclusive of all other Men, not to be kept as a Secret from other Men, but in a Manner somewhat different from others. In his former Epistle to these *Corinthians*, he had said of himself and *Apollos* that they were *Ministers* by whom Men did believe. He writeth also, *1 Ep. iv. 1. Let a Man so account of us as of the Ministers of Christ,*

Christ, i. e. Officers in his Kingdom, and Stewards of the Mysteries of God. He speaks in that Chapter where my Text lies of having received a *Ministry*, or Office, and saith expressly in the next Chapter, *ver. 18, 19.* Now GOD had given to them the *Ministry* of Reconciliation, and committed to them the Word of Reconciliation. And though the Gospel (which is the Word of Reconciliation) was committed to the Apostles in a more excellent Manner and eminent Degree, than to other Ministers at that Time, or in our Days, yet it was committed also to *other* Ministers; wherefore the Apostle directs the *Colossians* to say to *Archippus*, *Take heed to the Ministry, which thou hast received of the Lord, that thou fulfil it.* And writeth in this Epistle where my Text lies of giving no Offence in any thing that the *Ministry* be not blamed. And memorable is the Direction given to *Timothy*, 1 Ep. ii. 2. *The Things that thou hast heard of me among (or by) many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also.*

THE Enemies of Christianity and of all serious Religion have always had a peculiar Spite and Enmity against the Ministers of the Gospel, they have been the Objects of these Mens Rage and Ridicule: How great are the Efforts in our Days to run down the very Office of a Gospel Ministry! But the Question is, In what peculiar Sense is the
Gospel

10 A FUNERAL SERMON for

Gospel committed to them? To which I answer in two Things.

1. IT is committed to them in a particular manner as a *Depositum*, a sacred *Trust*, a most invaluable Treasure, to keep safe and uncorrupted as much as in them lieth. St. Paul was in a very eminent manner *set for the Defence of the Gospel*. He writeth thus to Timothy, 1 Ep. vi. 20. *O Timothy, keep that which is committed to thy Trust*. Again, 2 Ep. i. 13, 14. *Hold fast the Form of sound Words, which thou hast heard of me in Faith and Love which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost that dwelleth in us*. It is the Duty, and ought to be the Concern of all Christians, to *keep the Faith*; to *contend earnestly for it*; to be *stedfast* and *unmoveable*, in their Profession of, and Adherence to the Gospel. But more especially it is required of the Ministers of CHRIST, of the Stewards of the Mysteries of GOD *that they be faithful*: They should take special Care, whatever Pains it may require, or Hazards and Losses and Sufferings it may expose them to, to *keep* this Treasure, that the Doctrines of the Gospel be not forgotten or corrupted; that the Institutions and Ordinances of Gospel Worship be not depraved, nor neglected.

2. THE Gospel is committed to them as a *Talent*, which they should use and improve

prove for the Glory of their great LORD, and for the Good of Souls.

THEY should keep this Treasure safe, (it is true) but must not hide it in the Earth. They must keep it, but not lock it up as a *Secret*, but must publish the glad Tidings of Salvation as far as they are able, and preach the *Word*, being instant in Season and out of Season. As good and faithful Stewards in CHRIST'S Family they must feed the Household, and must bring forth out of their Treasury Things new and old. *Wo be to me* (saith the Apostle) *if I preach not the Gospel.* And *Wo be to all Men* that pretend to the Office of Ministers in the Church of CHRIST, and are idle and unfaithful, who preach but seldom, or who corrupt the Word, and shun to declare the whole Counsel of GOD. Ministers should not only *make known* as far as they are able, *all* that the Gospel requireth Men to *believe* and *do* for their Salvation, but by Prayer and Endeavour they should do their utmost to *persuade Men* to believe and obey the Gospel, that so the Blood of them that perish may not be charged upon them. And in so doing they will be unto GOD a sweet Savour of CHRIST in them that are saved, and them that perish. And when our great LORD shall appear, he will say unto them, *Well done good and faithful Servants, enter ye into the Joy of your Lord.*

IV. A Fourth Observation is, That these Ministers of the Gospel, even the best and most eminent of them, are but like *earthen Vessels*.

ST. Paul speaketh thus diminutively or humbly of himself, though he was an *Apostle* of JESUS CHRIST, and in *nothing* inferior to the rest of them, and in *some* things superior to them. We may therefore very safely assert this of *all* in our Days, however dignified or distinguished. Indeed to be an Instrument, *sanctified* (though but of Wood or Stone) *and meet for the Master's Use, and prepared to every good Work*, is to be a *Vessel unto Honour*, and the Calling and Office of the *Ministry* is honourable, however, the *Persons of Ministers*, according to their Behaviour, may be either worthy of double Honour, or greater Contempt.

THE Apostle in reference to what he had said of the Gospel as a *Light* (and a Light it is *from Heaven* to direct our Way thither) speaks of Ministers as *Vessels* that hold and communicate this Light. As our Blessed SAVIOUR told his Disciples, *Matth. v. 14, 15. Ye are the Light of the World, Men do not light a Candle and put it under a Bushe, but on a Candlestick, and it giveth Light unto all that are in the House. John the Baptist, is said to be a burning and a shining Light.* And in reference to what the *Text* speaketh of the Gospel as a *Treasure*, Ministers are called
Vessels,

Vessels, to signify they are but the Cabinet at best in which the *Jewel* is, or but like a Box in and by which the enriching Treasure is conveyed to the Children of Men. They are *earthen Vessels*, or Vessels made of *Shells*. Their Souls, though of a noble Make and Frame, and endued with divine Gifts and Graces, are *shelled over*, as it were, with Clay. They, like other Men, dwell in Houses of Clay, and their Foundation is in the Dust. They are Men and *not* Angels, frail and fallible like other Men.

I. THEY are but *earthen Vessels*, because subject to like Passions and Infirmities as other Men, and to like Faults also, and as far as they are free from these last it is owing to the Grace of GOD. *Elijah*, that eminent Prophet under the *Old Testament*, who, like *Enoch* that pleased GOD, was favoured with a Translation to Heaven without dying, was yet a Man subject to like Passions with other Men. And our *great Apostle* of the *Gentiles*, who was caught up to the third Heaven, while he lived on Earth, complained of a Body of Sin, of a Law in his Members warring against the Law of his Mind; and saith, he kept his Body under, lest after he had preached to others, himself should be a Cast-a-way. The *best* of Men, are *but* Men at the *best*. These Failings and Infirmities in Ministers are easily and soon discerned, and sometimes very uncharitably, if not untruly also, magnified. They are however, in this Sense, *but earthen Vessels*.

141 A FUNERAL SERMON for

2. **THEY** are *earthen Vessels*, because very brittle, liable to many Injuries, and easily broken in pieces, *i. e.* They are *mortal* as they are Men; *For what Man is he that liveth and shall not see Death?* The Prophets do not live for ever. Ministers of the Gospel, like the Priests under the Law, are not suffered to continue by reason of Death; blessed be God, who will take care of a Succession: that the Word of the LORD endureth for ever, though all Flesh is Grass, and all the Glory of Man as the Flower of Grass. And not only are Ministers mortal, and *must die*; but they are sometimes exposed to more Hardships and Injuries than other Men: Much Study is Weariness to the Flesh, it many times weakens the bodily Constitution, and brings on Diseases, and shortens Life. The most *laborious*, as well as the *luxurious*, may be said to *live fast*: But in a far better Sense, because they hasten to finish their Work, and when that is done they will go to Rest.

V. **THE** last Observation is, That the Reason why such mean Instruments are made use of for Mens Salvation is, that the Power may be of God, and not of Men:

THAT the Power *may be*, *i. e.* that it may *appear* to be, and that all Men should *acknowledge* it to be of God. That God is the *Author*, and Men no more than *Instruments*; that God is the *Cause*, and the Gospel itself

itself no more than adapted and appointed *Means*.

THAT as the Gospel is from God, so the Power and Efficacy is from God, without whose gracious Influences it will do no more Good, than what serious Souls humbly complain of at this Day; and what Unbelievers use as an Argument against the Truth, or at least, the Usefulness of Revelation.

THAT the Gospel *formerly* had a Power is evident from the mighty Success and glorious Effects of it visible in all the World. And Thanks be to God, sometimes even at *this* Day the Gospel cometh not in *Word* only, but in *Power* also; and when it is received, not as the Word of *Men*, but as the Word of God, it doth *effectually* work in them that do believe, 1 *Thes.* i. 13. But if the Word preached and heard be not mixed with *Faith*; if the Truth be not received in the *Love* of it; but is imprisoned by *Unrighteousness*: If Men are negligent and forgetful, and make light of Gospel Truths and Overtures, it is no greater Wonder to find they do not profit, but are barren and unfruitful, than to see Rocks and Mountains so, though the Sun shineth on them, as well as the fruitful Meadows and Vallies: Nay, should these Men grow worse and worse, increasing to more Ungodliness under the Means of Grace and Sun-shine of the Gospel; the like to this we find in Nature,
the

16 A FUNERAL SERMON *for*

the same Sun will harden Clay that softens Wax, and make the Stench and Rottenness of a Dunghill appear odious and almost intolerable, when it causeth a Garden and a Bed of Spices, to send forth pleasant and salutary Odours.

THE Power of any Agent or *Cause* doth evidently appear, when a great and noble Effect is produced; when the Subject on which it is wrought is incapable of contributing to it; and especially if it maketh Opposition; and when *no Means* are used, or *such* as seem unlikely to be effectual. On *some* of these Accounts the Power of God is conspicuous in the *first Creation*, when he made all Things out of *Nothing* by the Word of his Power. *He said*, Let there be Light, and there was Light. And for *all* these Reasons the mighty Power of God is evident in the *new Creation*, in the converting and renewing the Souls of Men, and in the establishing and preserving of his Saints through Faith unto Salvation, when by his Gospel he shineth into our Hearts with a glorious Light to give us the *saving* Knowledge of his Glory in the Face (or *Person*) of JESUS CHRIST.

THOUGH the Gospel, or Word of Salvation, is said to be able to save the Soul, and to make us wise to Salvation, and is wisely adapted as well as appointed to this End; and though some *Preachers* of the Gospel are furnished with greater Gifts and Graces than

than others; yet that the Efficacy of Gospel Ministrations is owing to the *divine Power* is plain from many Expressions to this Purpose in Scripture, and from constant Experience.

THE Apostle tells the *Romans*, Ch. i. 16. that the Gospel of CHRIST was the *Power of God* unto Salvation: And writeth to the *Corinthians*, 2 Ep. x. 4. The Weapons of our Warfare are not carnal, but *mighty through God*; and when the *Word of God* is quick and powerful, sharper than a two-edged Sword, it must be the *Sword of the Spirit*, and accompanied with his Influence. Without the Concurrence of divine Grace and Power to render the Word effectual, we find that when our blessed SAVIOUR himself taught the People, who spake so as never Man spake, and tho' his Doctrine was accompanied with the external Evidence of *Miracles*, yet many of the *Jews* believed not; but hardened their Hearts to their final Ruin and Destruction, *John* xii. 37, 38.

AMONG the many Inferences of Truth and Duty that might be drawn from the Premises, I shall only mention these that follow, without much Inlargement.

BECAUSE the Gospel is a *Treasure*, therefore we should greatly prize it, and be thankful to GOD for it: And because it hath an *excellent Power*, we should not rest contented without experiencing the Effects of it; nor take up with a Form of Godliness,
denying

18 A FUNERAL SERMON for

denying or not feeling the Power thereof. And seeing that by the *Foolishness of Preaching* (as it was formerly, and is by many in our Days thought to be) it hath pleased God to save them that believe, let us value a *Gospel Ministry*: I believe it will be found generally true, that those who despise a Gospel Ministry, and the *Persons* of Ministers for the Sake of their *Office*, have very little Respect for the Gospel itself. Though Ministers are but earthen Vessels, yet love them for their *Work sake*; do not *uncharitably* and *untruly* magnify their Weaknesses and their Faults; rather cover them with the Mantle of Love. But though you should have mean Thoughts of the *Vessels*, do not reject the *Treasure* that is brought to you by them. And though Ministers are weak and unable of themselves to do any great Things, yet let none be discouraged from entering upon the *Work of the Ministry*, because by mean Instruments the Power of God can produce noble Effects: And let such as hope for any Benefit from them, not dishearten 'em, and weaken their Hands; but do what is fitting for their Incouragement; and help them with their Prayers: *Brethren, pray for us.* And from this Consideration, that all the Good which is done, or to be expected, by the Gospel and the Ministry of it, is *from God*; learn to be *thankful* to God for any good Effects you have ever found by the Word upon your Hearts. Give all the Glo-

ry to divine Grace, not assuming to *your selves* the Praise, nor ascribing too much to any *Means or Instruments*. And let your *Prayers* be earnest and constant unto the GOD of all Power and Grace, to render the Gospel more effectual in the World, to make the Word you hear at any Time profitable, and able to build you up unto Salvation. As you should not *neglect Means*, nor *despise Instruments* GOD is pleased to make use of, so you must not *depend* too much upon them. And for your *Encouragement* consider, that when one *earthen Vessel* is broken, GOD can find and make use of another, and the *Treasure* still remains: Though Ministers die, GOD liveth; the REDEEMER liveth; the *Word of the Lord endureth for ever*. And this is the Word, which by the Gospel is preached unto you, 1 Pet. i. 25.

THOUGH the Church of CHRIST should not be favoured with such able Ministers of the *New Testament*, as it hath had; though you in this Place, will not easily find one to fill up the Room of your late Reverend Pastor of equal Abilities, and good Furniture with him; yet the *divine Power* can make the *Word of God*, among you, to grow mightily and to prevail.

Now may the GOD of all Grace direct you to an unanimous Choice of a Pastor according to his Heart, that shall feed you with Knowledge and Understanding, having according to the good Pleasure of his Will, taken

D

from

20 A FUNERAL SERMON for

from you, and from his Church here below, unto himself, and to the Church triumphant in Heaven, Dr. EDMUND CALAMY:

WHO was the *Grandson* of that eminent Divine, and celebrated Preacher, Mr. *Edmund Calamy*, ejected from *St. Mary Aldermanbury* in *London* by the *Act of Uniformity*, 1662, and the Son of Mr. *Edmund Calamy*, ejected at the same Time from a good Living at *Morton in Essex*, whose Mother was the eldest Daughter of Mr. *Joshua Gearing*, a reputable Trader in *London*.

HE was born in *Aldermanbury*, April 5. 1671, and being betimes inclined to Learning, and bent upon being a Scholar, suitable Care was taken of his Education; and having made a considerable Proficiency in *Grammar* Learning, at several *private* Schools, and at *Merchant Taylors School*, under the Instruction of Mr. *Hartcliffe*, who favoured him with particular Helps in private, and offered his Assistance in the *University*, if he had looked that Way; He removed from *London* to a private *Academy* at *Wickam Brook* in *Suffolk*, where he went through a Course of *Logick*, *Natural Philosophy* and *Metaphysicks*, under the Tuition of Mr. *Samuel Cradock*, who had been Fellow of *Emanuel College* in *Cambridge*, and a noted *Tutor* there.

IN the beginning of the Year 1688, he passed over the Water to *Utrecht*, and again
went

went over a Course of *Philosophy* under that celebrated Professor *De Vries*; and studied *Civil Law* under *Vander Muyden*; and had Lectures under the Learned *Grævius* on *Sophocles* and *Puffendorf's Introduction to History*. Upon his Return to *England* in *May 1691*, he resolv'd to spend some Time at *Oxford*, and carried thither Letters of Recommendation from *Grævius* to *Dr. Pocock*, Canon of *Christ-Church*, and *Regius* Professor of the *Hebrew Tongue*, and to *Dr. Edward Bernard*, publick Professor of *Astronomy*, who received him very kindly, and procured Leave for him to study in the *Bodleian Library*.

Dr. Calamy was resolv'd to make *Divinity* his principal Study, and the *Ministry* of the Gospel the Business of his Life; and now had under Consideration, whether he should determine for *Conformity* or *Nonconformity*, and thought *Oxford* no unfit Place to pursue this Matter in. " He was not likely
 " to be there prejudiced in Favour of the
 " *Dissenters*, who were commonly run down
 " and ill spoken of: Here he was entertained
 " from Day to Day, with what tended to
 " give any Man the best Opinion of the
 " *Church by Law established*: He was Wit-
 " ness of her Learning, Wealth, Grandeur
 " and Splendour. In order to fix in so
 " weighty a Matter, he studied the *Bible*,
 " and particularly the *New Testament*, and
 " found the plain Worship of the *Dissenters*,
 " as far as he could judge, more agreeable

22 A FUNERAL SERMON for

“ to *that* than the pompous Way of the
 “ Church of England; He read also Church
 “ History, and the six Epistles of Ignatius,
 “ and what Mr. Dodwell and Bishop Pearson
 “ had written on one Side, and Monsieur
 “ Daille and L’Arroque on the other Side,
 “ with Relation to them. He read over
 “ Chillingworth’s Religion of Protestants, a
 “ safe Way to Salvation, and Hooker’s eight
 “ Books of Ecclesiastical Polity: He also
 “ read over the Articles, the Liturgy, the Ho-
 “ milies and the Canons of the Church of Eng-
 “ land, which contain the English Imposi-
 “ tions, and weighed the Terms of Confor-
 “ mity as the Law had settled them; and
 “ found several Things required that he
 “ could not perceive God had given any
 “ Man Power or Commission to impose up-
 “ on others: And if none had Power to
 “ impose such Things upon him, he could
 “ not discern how his Compliance could be
 “ proved a proper Duty. He could not see,
 “ but that in such things God had left him
 “ at full Liberty to act as he was most inclin-
 “ ed; and since Man had done so too, by the
 “ Act that had passed in Parliament for Tol-
 “ eration, he apprehended it would be his
 “ best Way to make use of the Liberty gi-
 “ ven both by God and Man. And find-
 “ ing the Peace of the Church, the grand
 “ Argument for Compliance with the Im-
 “ positions that were prescribed, upon Con-
 “ sideration he thought if that was carried
 “ too

“ too far, it would infallibly bring in a Sort
“ of *Spiritual Slavery* into the *Church*, which
“ he could not perceive he was any more
“ obliged to countenance and support than
“ *Civil Slavery* in the *State*: And upon this
“ Foot it was he determined for *Noncon-*
“ *formity*.”

By the earnest Persuasion of some Friends,
he sometimes preached at *Oxford*, and in
other Places in the Country, though in his
Judgment and Inclination he was against en-
tering upon Preaching so young, being but
about One and Twenty Years of Age; and
coming from thence to *London*, in the Year
1692, he had an unanimous Invitation to be
Assistant to Mr. *Matthew Silvester*, who
preached in *Black Friars*, which he accept-
ed and continued preaching there statedly
for about Two Years without Ordination, as
Mr. *Thomas Reynolds* (who lived with him in
the same House) had also done for some time
as Assistant to Mr. *Howe*. He and Mr. *Rey-*
nolds, conferring together about this Matter,
thought their continuing any longer to preach
as Probationers only, was not *Regular*, and
having consulted several of the aged Mini-
sters in *London* about this Affair, on June 22,
1694. they two, with five more, viz. Mr.
Joseph Bennet, Mr. *Joseph Hill*, Mr. *William*
King, Mr. *Ebenexer Bradshaw*, and Mr. *Jo-*
shua Bayes were publickly ordained at Dr.
Annesly's Meeting-house in *Little St. Hellen's*
in *London*. In a little Time after this So-
lemnity

24 A FUNERAL SERMON for

lemnity at the unanimous Desire of the Congregation, that he would be Assistant to their Pastor Mr. (afterwards Dr.) *Daniel Williams*, he removed from Mr. *Silvester*, and continued at *Hand-Alley*, till the Death of Mr. *Vincent Alsop* in the Year 1703, upon which he was unanimously chosen to succeed him at *Westminster*. Before this, upon the Death of Mr. *Nathanael Taylor* being desired to preach in the Vacancy at the *Tuesdays Lecture* at *Salter's-Hall*, on Oct. 20. 1702. he preached on *Rom. ix. 16.* and published the Sermon with this Title, *Divine Mercy exalted, or Free Grace in its Glory*: And was unanimously chosen one of the *Lecturers*.

IN the Year 1696, Mr. *Baxter's Narrative of his Life and Times*, was published, which had been left in MS. under his own Hand to the Care of Mr. *Silvester*: Dr. *Calamy* read it over before it was printed, and made several Remarks; he drew up the *Contents* prefixed, and the *Index* at the End of it; and thus began to be prepared for making the *Abridgment* of it, which he published in the Year 1701, and which, as he saith, *was more taken Notice of in the World, and got him more Friends, and Enemies too, than he could have expected or imagined*. This drew him into a long and considerable Controversy, wherein he signalized himself with great Reputation in Defence of *Moderate Nonconformity*, and for which the *Dissenters* at present, and hereafter, both Minister and private Christians

Christians are and will be obliged to him, and should treat his Memory with Respect.

IN this *Abridgment of Mr. Baxter's Life*, he had with great Pains, and not without Cost, endeavoured to transmit an Account of those excellent Persons that were Confessors, and great Sufferers for Christian Liberty, and the sole Authority of CHRIST in his own Kingdom, being ejected from their Livings, and debarred from their beloved Work of the Ministry, by the *Act of Uniformity, Anno 1662*. In the 10th Chapter, he, as an Historian, gave the Sense and Reasons of the *Nonconformists*, not being aware of assaulting any: But in the Year 1703, Mr. Ollyffe published his *Defence of Ministerial Conformity*, and Mr. Hoadly (now Bishop of Salisbury) the *Reasonableness of Conformity to the Church of England*, both of them in Answer to this 10th Chapter of the *Abridgment*. In Reply to which, and other Pieces published by Mr. Ollyffe and Mr. Hoadly, he published a *first*, a *second*, and *third* Part of his *Defence of Moderate Nonconformity*. The Writings on both Sides were read by many of all Sorts, they are yet in Reputation, and every one that reads them must judge for himself, who hath the best of the Argument. It is true the Bishop had, if I may so speak, the last Word in his *Defence of Episcopal Ordination*, published *Anno 1707*. But Dr. Calamy drew up a distinct Reply, and forbore publishing it for Reasons he hath mentioned in the Second Edition of
the

26 A FUNERAL SERMON for

the *Abridgment*, Vol. I. p. 715. All I shall say further as to this Matter is, that in the Second Part of the *Defence of Moderate Nonconformity*, Dr. Calamy hath published an *Introduction*, that contains the Merits of the Cause in Debate between the *Church* and *Dissenters*. There he hath laid down his own Principles, with which several of his Brethren, whom he consulted before the Publication, signified their Concurrence; and afterwards a great Number of them together declared their full Approbation, and gave him their Thanks, for the Service he had done their Cause and Interest by fixing it on so firm a Foot. The great Mr. *Locke* sent him a Message to let him know, that he had read it, and thought such a Defence of Nonconformity could not be answered; and that standing to the Principles there laid down, he had no Occasion to be afraid of any Antagonist.

IN the Year 1709, he took a Journey into *North Britain*, where he was entertained with great Civility and Respect, and had the Degree of *Doctor in Divinity* conferred on him by three of their Universities, viz. *Edinburgh*, *Aberdeen* and *Glasgow*. He lived in great Credit and Reputation, being loved and esteemed, not only by his Brethren, and the Dissenters in the Cities of *London* and *Westminster*, and in the Country, but by several Persons of Quality and Distinction, and by some of the Clergy and other Members of the

the Established Church. His Death is justly esteemed a publick Loss, and is, and will be, greatly lamented.

Of a Person so well known in the City of London, where he was born, and in which he hath lived a Preacher for Forty Years, whose Writings have been many, and who may be justly reckoned in the first Rank among the *Dissenters*; of such a Person, I say, we may suppose, many will be ready to form a *Character* in their own Minds, and no doubt but particular Friendship, and Party Prejudices, and such Affections and Passions as are active on these Accounts, will have a great hand in the Picture they shall draw of him.

THAT he was an *earthen Vessel*, as being mortal, is most evident, for he is gone hence, and shall be in our World no more: And it is as certain, he had his Imperfections, and his Faults too; but as the one are now done away, so I doubt not, the other are all pardoned. And I think, without Falshood or Flattery, I may give this Account of him:

THOUGH in his Childhood he was apprehended to be of a weakly Constitution of Body, being subject to frequent Returns of Fevers and Agues; yet that was (by the Blessing of God) afterwards firm and strong, otherwise he could not have gone thro' so much Study, which is a Weariness to the Flesh, and so much other Labour and Service as he performed, nor have endured so much and so long those Indispositions, which at length removed him out of this World.

28 A FUNERAL SERMON for

HE had a clear Head, a strong Memory, and sound Judgment, and by hard Study arrived to a considerable Degree in the most useful Learning; He was all his Days indefatigable in Study and Labour: GOD had blessed him with a pious Disposition from his Childhood, and he was thankful for the Benefit of a religious Education: At the Age of Sixteen, by the Advice of his Tutor, he received the Lord's-Supper.

HE had a Regard to *Piety* towards GOD, and a great Value for *Revealed Religion*, believing in, and being thankful for the Way of Life and Salvation by JESUS CHRIST declared in the Gospel; at the same time many *moral* Virtues shined brightly in him before those who knew him: In him we might see a good Example of filial Duty in the constant Respect and Kindness he shewed to his Mother as long as she lived (his Father dying when he was young) and of conjugal Love, and parental Tenderneſs, and Care. He was candid and generous in his Temper, of a publick Spirit, a great Lover and Promoter of Peace, and of universal Benevolence.

HE thought Truth and Peace to appear best when joined together: And tho' a Dissenter from the Established Church in Judgment and upon Principle, after the most mature Deliberation; yet he was of a *Catholic* Spirit, without Narrowness, Bitterness, Wrath, Clamour and Evil-speaking, and other such-like Fruits of the Flesh: He was a kind and faithful

faithful Friend, ready to do all good Offices, and in particular would give mild and seasonable Reproofs as there was Occasion: He was glad of any Opportunity to help the Poor and the Distressed, and was by many assisted to do this in a Degree, which otherwise he would not have been able. He was sensibly touched with the great Hardships of many of his Brethren in the Country, and their Widows and Orphans; and no Man shewed a greater Regard and Kindness to young Ministers and Students in Divinity.

HE was a judicious and well studied Divine, a very serious practical and acceptable Preacher. He had the Art of managing a Controversy well, but would never engage in Disputes of a trivial Nature, or of mere Speculation: His first Care was about that Part of CHRIST'S Flock over which the HOLY GHOST had made him an Overseer, but had the Concerns of many other Churches often upon his Heart and Hands.

GOD blessed his Labours with good Success in several remarkable Instances. One of which I think myself obliged to mention, namely, the Affair of the *French Prophets*, Anno 1708. Because " he was thankful to
 " GOD for the Use he was pleased to make
 " of him in that Matter: And when he
 " thought upon it most deliberately, had
 " sometimes been inclinable to apprehend,
 " that it was worth his while to be born and
 " come into the World, purely to be service-

30 A FUNERAL SERMON *for*

“able in that Case (in which the Honour
“and Credit of Religion was so much con-
“cerned) had he in the whole Course of his
“Life answered no other Purpose that was
“valuable.”

THO' his last Illness was of long Continuance attended with threatening Circumstances, yet (as is very common in such Cases) he did not apprehend his Death to be so near as indeed it was, however (as he told me) God had given him considerable Time to prepare for Death, and he trusted he was ready. There was a constant Calmness and Easiness on his Mind with respect to another World, a firm Faith in the Gospel Method of Salvation, and good Hope through Grace: He was ever inclined to Thankfulness without Distrust or Complaint, and comforted several in Distress that came to visit him in his Confinement. A few Days before his Death he plainly apprehended that his End was near, and did in a particular manner pray for a Blessing on his Wife and Children that were about him, and then took his Leave of them, and hardly ever had the Use of his Reason afterwards.

FOR the Conclusion of this Discourse I take the Liberty to remind you of his Flock, (as he used to call you,) and all that attended his Ministry in this Place, of that *solemn* Leave he took of you when he went to *Bath*, (in the Beginning of the Year) the *last Time* he ever was in *this* Pulpit or any other. Having

ving taken Notice that “ for nigh Twenty-
“ nine Years he had been preaching the Go-
“ spel here at *Westminster*, and could with
“ Safety take up *St. Paul’s Words*, and say as
“ he, *Acts xx. 27. I have not shunned to de-*
“ *clare unto you all the Counsel of God.*” He
added, “ were I assured that this was the last
“ Sermon I should ever preach to you. I
“ know not any better Subject I could fasten
“ on than, *Rom. xvi. 24. The Grace of our*
“ *Lord Jesus Christ be with you all. Amen.*”
And he closeth this his *Farewel Sermon* to
you (as now it may be called) with these
Words : “ The Apostle saith in my *Text*,
“ *The Grace of our Lord Jesus Christ be with*
“ *you ALL :* And I can heartily say, *Amen*,
“ to it. For I can freely say, as to you, as he
“ with regard to *Israel* of old, *Brethren, my*
“ *Heart’s Desire and Prayer to God for you is,*
“ *that you might be saved.* And may you but
“ have the Grace of our Lord JESUS CHRIST
“ with you, and I shall not doubt of it. But
“ though this is my *Desire*, in the case of you
“ *All* without Exception; yet are there hun-
“ dreds of you, as to whom I cannot say, it is
“ the Object of my *Hope*. I know not how to
“ suppose, that such of you as are Sermon
“ Proof, and on whom the Word of GOD ma-
“ keth little or no Impression; that allowed-
“ ly run a Round of repenting and sinning,
“ and sinning and repenting; that tho’ you
“ name the Name of CHRIST, yet depart
“ not from Iniquity; and though you profess
“ to

32 *A FUNERAL SERMON for*

“ to belong to him, yet live like the rest of
 “ the World; that run into Temptations in-
 “ stead of shunning them, and have CHRIST
 “ in your Mouths, but the Devil in your
 “ Hearts; and rest in the Form of Godli-
 “ ness while you are contentedly Strangers
 “ to the Power of it: I can’t, I say, see
 “ how such of you can have the Grace of
 “ our Lord JESUS CHRIST with you.
 “ You rather thrust it from you, and sig-
 “ nify to him that you neither value him
 “ nor his Grace a Rush, and are able enough
 “ to shift for yourselves. No, you must be
 “ thoroughly changed and altered before
 “ you can have any Lot or Portion in this
 “ Matter. The good LORD grant you may
 “ be convinced of the Necessity of such a
 “ Change, and stirred up to pray earnestly
 “ to him to effect it, and then may experi-
 “ ence it. There are (I apprehend) others
 “ of you, with respect to whom there is
 “ more Ground for *Fear* than Hope. And
 “ I take this to be the Case of such as re-
 “ main contentedly ignorant of the Myste-
 “ ries of the Kingdom of Heaven, without
 “ earnestly labouring for divine Knowledge;
 “ and of those who totally absent themselves
 “ from the LORD’s Table for fear of com-
 “ ing under too strict Bonds to be religious;
 “ and of those that shut GOD out of their
 “ Houses, and take no Care about training
 “ up their Children and Servants in the
 “ Knowledge and Fear of GOD; that will
 “ plead

“ plead any little Trifle that offers in Ex-
“ cuse of Non-attendance on GOD in his
“ House; and are forward to spy Motes in
“ the Eyes of their Brethren, while they
“ make nothing of Beams in their own
“ Eyes. It may well enough be feared that
“ such Persons as these have not the Grace
“ of our Lord JESUS CHRIST with them,
“ and if they really desire it they ought
“ to take Care that such Things as these
“ be mended. But then there are others
“ of you, as to whom I bless GOD I can
“ satisfactorily hope that the Grace of our
“ Lord JESUS CHRIST will be constantly
“ with you. ALL of you that endeavour
“ more and more to deny yourselves, and
“ mortify your earthly Affections; lead a
“ Life of Faith; have your Conversation in
“ Heaven; and adorn the Doctrine of GOD
“ your Saviour in all Things. You that
“ watch over your Hearts and Tongues,
“ your Thoughts and Ways; and are de-
“ termined that whatever others do, you
“ and yours will serve the LORD; you
“ that are disposed to take up your Cross
“ when you are called to it; and count all
“ things but Loss that you may win CHRIST:
“ You that can take upon you the most trou-
“ blefome Service, when your Call is plain,
“ trusting him for Assistance; and are care-
“ ful to manage the Talents with which you
“ are intrusted, so as may be most for the Ho-
“ nour

34 A FUNERAL SERMON, &c.

" nour of him that bestows them on you,
 " you that walk humbly with God, and
 " mourn after him, though you cannot de-
 " light in him to that Degree you would aim
 " at ; and say, with the Psalmist, that you
 " have none in Heaven but him, none on
 " Earth that you desire besides him. *Art*
 " such as you most certainly have the Grace
 " of God with you, and may you have it
 " more and more! May it be upon you and
 " yours ! May you have it in your own Dwel-
 " lings, and in your Attendance on God in
 " in his House ! You will be much in my
 " Thoughts, and I hope I shall not be out of
 " yours. *The Grace of our Lord Jesus Christ*
 " *be with you all. Amen.* And if this Grace
 " be but with us now (in the Sense of the
 " Apostle in my *Text*,) we need not fear,
 " but that after *That* hath done its Work
 " in us, and all our present Services and
 " Fatigues are over, his Glory will be *with*
 " us at last to crown us in Heaven above,
 " to our full Satisfaction and Joy to all
 " Eternity. "



BOOKS



BOOKS written and published by the late
Rev. EDMUND CALAMY, D.D.

1.  Funeral Sermon preached at the Interment of Mr. *Samuel Stevens*, for some Time employed in the Work of the Ministry in this City. *Quarto* 1694.

2. A Practical Discourse concerning *Vows*, with a special Reference to *Baptism* and the *Lord's-Supper*. Oct. 1694. Reprinted in a smaller Volume in 1704.

3. A Funeral Sermon preached upon Occasion of the Decease of the eminently Pious Mrs. *Elizabeth Williams*, late Wife of the Reverend Mr. *Daniel Williams*: With some Account of her exemplary Character. Octob. 1698.

4. A Sermon to the Societies for *Reformation of Manners*, in London and *Middlesex*. 12mo. 1699.

5. *Divine Mercy exalted, or Free Grace in its Glory*. A Sermon on *Rom. ix. 16*. Preached at the Merchants Lecture in *Salter's-Hall*, Octob. 20. 1702.

6. A Defence of *Moderate Nonconformity*, in Answer to the Reflections of Mr. *Ollyffe* and Mr. *Hoadly* on the Tenth Chapter of the *Abridgment* of Mr. *Baxter's Life*, Part I. with a *Postscript* in Answer to a Tract of Mr. *Dorrington's*, Intituled, *The Dissenting Ministry in Religion censured and condemned from the Holy Scriptures*. Oct. 1703.

7. A Defence of *Moderate Nonconformity*, Part II. With an *Introduction* about the true State of the present Controversy between the Church and the Dissenters: And a *Postscript*, containing an Answer to Mr. *Hoadly's Serious Admonition*, and some Remarks on a Letter of a Nameless Author, said to be *A Congregational Minister in the Country*. Oct. 1704.

8. A Defence of *Moderate Nonconformity*, Part III. To which are added three Letters, one to Mr. *Ollyffe*, in Answer to his *Second Defence of Ministerial Conformity*: Another to Mr. *Hoadly*, in Answer to his *Defence of the Reasonableness of Conformity*: And a third to the Author, from Mr. *Raistrick* of *Lynne*

in *Norfolk*, giving an Historical Account of his Nonconformity. *Oct.* 1705.

9. A Caveat against *New Prophets*: In two Sermons at the Merchants Lecture in *Salter's-Hall*, on *Jan. 6.* and *Jan. 20.* 1707: With a single Sheet, in Answer to Sir *Richard Bulkeley's* Remarks on the same.

10. A Funeral Sermon, occasioned by the sudden Death of the Reverend Mr. *Mathew Sylvester*, preached at his Meeting-House in *Black Fryers*, on *Febr. 1.* 1707.

11. A Funeral Sermon, occasioned by the much lamented Death of Mrs. *Francis Lewis*, Wife of *Thomas Lewis*, Esq; who departed this Life on *Febr. 9.* 1707. Preached at *Westminster* on the *Lord's Day* following.

12. A Funeral Sermon, occasioned by the Decease of Mr. *Michael Watts*, Citizen and Haberdasher of *London*, who departed this Life on *Febr. 3.* 1707. *An. Aetatis* LXXII. Preached at the Meeting-house in *Silver-street*, the next *Lord's Day* after his Interment.

13. A Sermon at the Merchants Lecture in *Salter's-Hall*, upon Occasion of the many late Bankrupts: Preached *Dec. 7.* 1708.

14. The Inspiration of the holy Writings of the *Old* and *New Testament*, consider'd and improv'd, in Fourteen Sermons preach'd at the Merchants Lecture in *Salter's-Hall*. To which is added a single Sermon in Vindication of the Divine Institution of the Office of the Ministry, preach'd at the same Lecture, in 1710.

15. Comfort and Counsel to Protestant Dissenters; with some serious Queries to such as *bate* and *cast* them out; and a Friendly Admonition to such as *desert* them: In two Sermons, preach'd first at *Westminster*, on *March 30.* and afterwards at the Merchants Lecture in *Salter's-Hall*, on *May 20.* and *June 3.* 1712.

16. *The Prudence of the Serpent, and Innocence of the Dove.* A Sermon preached at *Exon*, *May 6.* 1713. before a numerous Assembly of the Dissenting Ministers of *Devon* and *Cornwal.*

17. *Obadiab's Character.* A Sermon to Young People, preach'd in the *Old Jewry*, *Dec. 28.* 1713.

18. An *Abridgment* of Mr. *Baxter's* History of his Life and Times. The Second Edition; (the first being printed, *Anno* 1702.) Together with,

19. An Account of the Ministers, Lecturers, Masters and Fellows of Colleges, and Schoolmasters, who were ejected or silenced after the *Restoration* in 1660, by or before the *Act for Uniformity*, *Oct.* 1713.

20. *The Seasonableness of Religious Societies.* A Sermon preach'd to the Supporters of the Lecture on Lord's Day Mornings, at *Little St. Helen's*, upon *April 23, 1714.*
21. *God's Concern for his Glory in the British Isles; and the Security of Christ's Church from the Gates of Hell:* In three Sermons at the Merchants Lecture in *Salters-Hall*, *Oct. 1715.*
22. *The Principles and Practise of Moderate Nonconformists* with respect to Ordination exemplified, in a Sermon preach'd at the Ordination of *Mr. John Muncckley*, *Jan. 19. 1717:* And a Charge given to *Mr. James Read*, *Mr. Henry Read*, *Mr. Richard Biscoe*, *Mr. George Smyth*, and *Mr. Samuel Chandler*, after their being ordain'd, *Dec. 19. 1716.* To which is added a Letter to a Divine in *Germany*, giving a brief-but true Account of the Dissenters in *England.* *Octavo.*
23. *Sobermindedness recommended:* In a Sermon preach'd to a Society of Catechumens in *Jewen-street*, on *April 22. 1717.*
24. *The Repeal of the Act against Occasional Conformity* consider'd, in a Letter to a Member of the Honourable *House of Commons*, *Oct. 1717.*
25. A Letter to *Mr. Archdeacon Echard*, upon Occasion of his History of *England:* Wherein the true Principles of the *Revolution* are defended; the *Whigs* and *Dissenters* vindicated; several Persons of Distinction clear'd from Aspersions; and a Number of Historical Mistakes rectified. *Octavo. 1718.*
26. *The Church and the Dissenters* compar'd as to *Persecution*, in some Remarks on *Dr. Walker's* Attempt to recover the Names and Sufferings of the Clergy that were sequestred, between 1640 and 1660. *Octavo. 1719.*
27. *Discontented Complaints of the present Times* prov'd *unreasonable.* In a Sermon preach'd at *Rotherhithe*, on the Anniversary of *King George's* Coronation, *October 20. 1720.*
28. A Charge given to *Mr. Obadiah Hughes*, *Mr. Clerk Oldisworth*, *Mr. Thomas Newman*, and *Mr. John Smith*, after their Ordination in the *Old Jewry*, *Jan. 11. 1721.*
29. Thirteen Sermons concerning the Doctrine of the *Trinity*, preach'd at the Merchants Lecture in *Salters-Hall:* Together with a Vindication of that celebrated Text, *1 John v. 7.* from being spurious; and an Explication of it, upon the Supposition of its being genuine; in Four Sermons, preach'd at the same Lecture; *An. 1719, and 1720.* Printed in 1722.
30. *The Ministry of the Dissenters Vindicated*, in an Ordination Sermon preached at *Ailsbury*, in the County of *Bucks*, on *June 11, 1724.* To which is added (in the Second Edition) a Letter to the Author of a Pamphlet, Intit. *The Ministry*

Arg of the Dissenters proved to be null and void, from Scripture and Antiquity.

31. Memoirs of the Life of the late Reverend Mr. John Howe. *Octavo. 1724.*

31. *The Word of God the Young Man's best Directory.* A Sermon preached to a Society of Young Men in *Silvers Street*, on *May 28. 1725.* The Birth Day of his Majesty King George.

33. A Charge given to Mr. William Hunt, after his Ordination at *Newport Pagnel*, in the County of *Bucks*, on *Sept. 15. 1725.*

34. A Funeral Sermon for the late Reverend Mr. John Sheffield, Minister of the Gospel in *Southwark*, who departed this Life, *Jan. 24. 1725.* *An. Etat LXXIII.*

35. A Funeral Sermon for the late Reverend Mr. Joseph Bennet, Minister of the Gospel in the *Old Jewry*, who departed this Life, *Febr. 2. 1625.* *An. Etat. LXI.*

36. A Continuation of the Account of the Ministers, Lecturers, Masters and Fellows of Colleges, and Schoolmasters, who were Ejected and Silenced, after the Restoration in 1660, by or before the *Act for Uniformity.* 2 Vol. *Oct. An. 1727.*

37. A Funeral Sermon for the late Reverend Mr. John Morvershed, Minister of the Gospel in *Ratcliffe*, who departed this Life, *Octob. 13. 1728.* *An. Etat. LXIII.*

F I N I S.

ROBE
SON

19

05-
001

st-
or.

21

1-

10

2

1



1997

10

1

1

2

10

1997

2000

